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## IN CHINESE

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EDITORS: PROF. J. TAKAKUSU,
M. A., D. LITT. (Oxon.), DR. PHIL. (Leipzig), D. LITT. (Tokyo),
PROFESSOR OF SANSKRIT IN THE IMPERIAL UNIVERSITY OF TOKYO,
MEMBER OF THE IMPERIAL ACADEMY OF TOKYO.

PROF. K. WATANABE,
DR. PHIL. (Strasburg), PROFESSOR OF SANSKRIT, SHUKYO UNIVERSITY, TOKYO.

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# THE YOUNG EAST

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AUGUST 8, 1927

## THE INFLUENCE OF CHINESE CONFUCIANISM UPON THE SPIRITUAL LIFE OF JAPAN

In dealing with the subject, "The Influence of Chinese Confucianism upon the Spiritual Life of Japan," I will study it from the following three standpoints:

1. What was the national spirit, at the time when Confucianism was introduced into Japan?
2. What is the character of Confucianism?
3. How far have the Japanese made Confucianism their own?

What was the national spirit, at the time when Confucianism came to Japan? The reckoning of the historical years of Japan starts from the year in which Jimmu-Tenno, our first Mikado, acceded to the throne, after he had conquered the aborigines in the East, and made Kashiwabara in the Province of Yamato his capital. This took place, according to Japanese assumption, in the year 660 before Christ. Succession to the throne until now remains the monopoly of the Mikado stock, which in no case has been broken by another. The Japanese have always taken a pride in it. Amaterasu-Omikami (the ancestress of the Mikado stock and at the same time the Sun-goddess) gave her grandchild, so the legend says, the famous holy message for ruling Japan. This divine command is clearly mentioned in the *Nihonshoki*, a text which is regarded as sacred to us:

"Japan, the land of rich rice-ears, ought to be ruled by my descendants. You, my grandson, go and rule! Your throne shall prosper and continue on as ever-lastingly as heaven and earth will."

These words are not dogma, and yet the Japanese have always firmly believed in them. The history of Japan furnishes us many examples which bear witness to what their faith in them was. Article 1 of the Constitution which our great Emperor Meiji-Tenno proclaimed runs as follows:

"The Imperial Japan shall be ruled by one Emperor, who under any circumstances is descended from this lineage."

The population of Japan originally included tribes which came from China, Korea, and the South Seas Islands, but its main portion was the Yamato tribe. The state was established by this tribe upon the belief that ruler and ruled are of the same lineage; the Mikado, the ruler, is the head of the state and at once that of the family or nation; as the Mikado's subjects we pay our respects to him and as his children we love him. This conception is based on the fundamental history of our country. Herein lie the sources of our unique national ethos, that is to say, our dutifulness towards the head of the state and that towards our parents are ultimately one and the same thing.

In the beginning Japan was ruled quite naturally without human artificialness or, as we should say, in a "sacred" way. In ancient times there were no letters, and the state and social organizations were extremely simple. It was in the year 285 A.D. that Confucianism was introduced into Japan from China through Korea. Till our own characters properly developed, we had used the Chinese characters to record our speeches, so far as it was possible.

We reformed our state and social organizations, according to the models of those of China. Further all sorts of our fine arts were very much influenced by Chinese culture. A little later came Buddhism, the influence of which upon the Japanese was also very remarkable; but I will say nothing of it in this article.

Now I come to the second question: What is the character of Confucianism? The founder of Confucianism was, as is well known, Confucius (551-479 B.C.) but during about 2,400 years, which have passed since then, there have appeared many learned men, each of whom in his own way has explained and interpreted Confucianism. As a result of it Confucianism has given rise to many schools, as is the case with Christianity. Certainly in the course of my short article I cannot go into the details of the subject. Here I will merely deal with what is essential to the teaching and what is general to all schools.

The belief in "Tien" (literally "heaven") forms the foundation of Confucianism. Tien is the highest and sole creator. Tien has brought forth human beings and all other things, which are in existence in heaven and on earth. He is omniscient and omnipotent; and he praises the good and punishes the bad. He is, however, also kind to human beings and loves every living being in nature. This was the belief of Confucianists. Tien in Confucianism is on the whole pretty much like the God of Christianity. In Confucius this conception has developed in four stages: Firstly he attained to (after conquering all primitive fear) so as to feel awe before Tien, then he came to believe in Tien and devote himself to him, and lastly to a condition in which the godlike Tien and the earthly man, so to speak, are harmoniously blended together. As to the details of it we can refer to the *Rongo*

(or Lun-yu in Chinese).

When Tien begets men, he confers upon them a naturally good character. With regard to this, the *Chu-yo* (or Chung-yung in Chinese) says: "What Tien creates is called the nature," and the nature is indeed meant by this as something good and pure. The great mass of people in a natural condition are unconscious, as if in slumber; and they do not know that they have in themselves a human nature which is good of itself. Tien therefore sends a man who is represented as 'One who is awakened prior to others' in Chinese, and teaches and leads the multitude. A monarch therefore has to rule his people in accordance with the command of Tien. He instructs and governs his people as a commissioner appointed by Tien. He is a statesman and at the same time an instructor.

As Tien loves men, so the head of a state must love his people, and of course the people ought to follow him as they follow Tien, and keep faithful to him. Confucius praises this sort of love, 'Jin' (or 'Jen' in Chinese), as a principal virtue, which Tien as such never loses.

What does Confucius mean by 'Jin'? In the *Rongo* we find more than fifty chapters in which Jin is referred to. In none of them, however, a definition of 'Jin' is given; there we find the mode and manner, how Jin is to be realised, the whole looks, conduct, and mental condition of those who live in this virtue, and the realization of 'Jin' dealt with in detail. Consequently a variety of individual opinions about it have been revealed. The opinions which I think are best founded purport to say something like this:

Jin is a virtue, it is the virtue of love and compassion. Jin is therefore realised when a man treats others only out of the same love that he feels towards his neighbour. In reality Confucius firmly stood upon his own foundation of belief in Tien which he religiously obtained but his doctrine was and is a moral one, an ethics, treating only the relation of a man to another. This is the view which I have clearly formed about it and cherished for a long time. Here is the point that Confucianism teaches a quite different thing from Christianity or Buddhism. These two teach that all men are equal before God and Buddha. Confucianism says on the contrary that in the first place we make those who are near us share our love, and gradually widening we should extend it over those who are far from us in any relation. Jin is therefore a 'differentiating equality,' or in other words, a gradually waxing and waning human love. There was in China a philosophical school known by the name of Bokushi (Mo-tze in Chinese), which appeared about 50 years later than Confucius, and which taught that we should love all fellow men in the same degree. This doctrine flourished only at the beginning of its great propagation and then went down.

In order to realise the virtue Jin in ourselves, first of all we ought to vanquish our selfish-

ness; to get rid of it we need to have ethical boldness or moral courage. It follows therefore: "One who lives in Jin is sure to be bold."

A man, who exercises the virtue Jin, is in his looks and conduct kindly, calm, and righteous, but not light-hearted or superficial. He is lucky, because he is far to the heart a pure man. His spirit is constantly elevated, just like that of one who is filled with religious enthusiasm.

A man, who has realised Jin in himself, as a monarch or public officer, will all the more strive for the welfare of the nation and rule them with humanity. He will have 'self-sacrificing sympathy' for all his fellow beings, that is, he will sympathize with them in their weal and woe. This virtue means for a man who lives in Jin the whole contents of his personality.

So far about Jin.

Tien, as was said before, was the first principle, and his relation to the earth, which lies under him remains changeless; in the same manner, according to Confucius, the relation between ruler and ruled is firm and changeless. Hence it follows that in the duty of the people to their authorities and their attitude towards them, or in the adjustments of the state and society, 'Rei' (or Li in Chinese), is highly estimable. The term 'Rei' originally means "to prepare a sacrifice for Tien." As the ethical significance of 'Rei' it follows that a man in awe respects the social order and fulfils his duties, like a man offering a sarifice to a god. All the adjustments of the state and society founded upon this idea of order is named Rei.

In case that Tien wishes to know whether the head of a state honestly fulfils his duty or not, he listens to the voice of the people. If the people are obedient, Tien knows that the monarch has performed his duties. If the whole nation has real reason for complaining, Tien knows that the ruler is short of performing his duty. Tien will certainly grant the justified wishes of the people. The Tien of Confucianism in this sense is democratic. If a monarch performs his duty, Tien grants him good luck and blesses him in some visible way. But on the contrary, if the ruler is inhuman, he will warn him and send him bad luck. We call it revolution, when the ruler does not repent of his faults and as a result of it, he is rejected by Tien. He will then trust another more virtuous person with the office of a monarch.

Now we go over to the position of the family in Confucianism. As in China the family keeps the most important part in social order, duties to parents are most highly regarded, and fidelity to the father is as significant as that to the monarch. Duty to one's parents and that to one's ruler are radically the same thing. It is certain that, a man who highly regards his duties to his parents, will always act well as a member of society, for instance, as a friend. Duty to one's parents

is therefore the foundation of all moral obligations. The respect which the ruler has for Tien originates in the sense of duty of a child to his parents, and his (the ruler's) sympathy for the people originates in parental love. All of what Confucius names Jin rises fundamentally from the sense of duty or fidelity to parents. In *Rongo* (Lun-yu), we find: "Filial piety to parents is the basis or realization of Jin."

So far about Confucius's doctrine, as much as it can very briefly be rendered here.

I come now to the third question: How far the Japanese have appropriated Confucianism? From what has been said above, it is already made clear on what points Confucianism agrees with the spirit of Japan, and where both are at variance with each other. The Japanese respected Tien as much as the Chinese did. We regarded Tien, and to some extent still regard him, as a personal god, who created every thing, who is omniscient and omnipotent, and who loves human beings and things in nature. In the doctrines regarding the monarch and relation between him and his people, which may be deduced from what has been said above, we can thoroughly agree with Confucianism, and in reality we have accepted it; but with a difference that a monarch in China is worthy as selected out of the people by Tien, while the Mikado in Japan as the descendant of Tien himself. Therefore until today Japan has never known any political upheaval, which so often overthrew the throne of Heaven's Son in China. This is a fact, which Prince Shotoku (604), the first legislator of Japan, Wake-no-kiyomaro, and many other learned men established firmly.

Even in ancient days the Japanese by nature had the sense of fidelity to the monarch and filial piety to parents and they had known the above-mentioned Jin and the sense of justice long before Confucianism was introduced. We accepted it, because we understood his teaching to be right and enlightening. We went still further, and laid it at the bottom of national education, social order, political administration, and rituals, and music as well; and therefore we can shape almost all our culture in the spirit of Confucianism, because for that purpose we needed little to reform it and nothing to reform on our part. Confucianism arose in a country, where the family system was prevalent, as it was in Japan. The teaching which is in agreement with the Japanese view, to a great extent, can penetrate into a narrow circle of family. Even today it forms the foundation of family life of Japan in general, though alien influences of different natures (for instance of America) are now striving to gain prevalence here.

I come now to conclusion: in the acceptance of Confucianism, which took place in such a vastly remote age, the Japanese nation showed that they are able to accept only the portion

of an alien doctrine, that is in harmony with their long-established conception of life and the state.

T. UNO.

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## THE CAGÈD BULBUL

*Oh, wert thou caught by trust in man confiding ;*
*By art and wile, by shameless guile ;*
*Or wert thou dragged forth from thy place of hiding*
*By means of net, or trap well set ?*
*Thy cheery note, brown coat, and flaming vest*
*Lust awoke in breast of folk*
*Who, for sake of gain, would leave no rest*
*For thee and thine, through rain or shine.*
*And so it came to pass that prison walls*
*Surrounded thee, and to be free*
*Thou, of thy jailor, asked by plaintive calls.*
*(With chase-lust hot) he heeded not.*
*What though by loving hands thou art now tended ?*
*Naught is so good as flight in wood,*
*Or breath of scented groves, of joys now ended,*
*Of hills green-clad, where heart was glad.*
*In Spring, when life through veins runs full,*
*And world is gay, thou wouldst away*
*To join some feathered friend, to gather wool*
*To line a nest for loved one's breast.*
*But thou alas, art not alone, dear bird*
*'Neath bars reclining, for freedom pining,*
*Whose prayer for open door is still unheard.*
*I too, am bound by bars around.*
*To join those whom I've lost, with them to share*
*Expanse of joy without alloy,*
*To know the perfect freedom that is there*
*I seek release, to gain sweet peace.*

F. BLANNING-POOLEY.

# A PLEA FOR BUDDHIST REFORM

BUDDHISM, as preached by its noble Founder, is not a religion in the right sense of the term, but a system of philosophy and ethics. It is totally devoid of those primordial elements which constitute the vast and gigantic edifice of a recognized religion. Faith in an unknown and unseen deity or deities; a belief in the immortality of the soul; recognition of prayer as a means of communion with God; reliance upon scriptures for the regulation of conduct and as the highest authority in all moral matters; acceptance of a mediator between man and his Creator, who is believed to be invested with divine inspiration to promulgate ethical principles; these are some of of the most common and distinguishing features of all the great religions of the world. Hinduism, Christianity, Zoroastrianism, Muhammedanism, Babism which have commanded and still command the allegiance of mankind, bear out the truth of this statement. It is, of course, true that there are marked differences in their religious doctrines, rituals, and usages. But they are conditioned by cosmic factors, boundaries of language and the peculiarities of race, environment and the like. The root elements in all the religions are strikingly parallel, if not exactly the same. Faith in an all perfect and all wise Providence, belief in the immortality of the soul, prayer, revelation, are the cornerstone of religion; and it would cease to command respect were it to be stripped of them.

Buddhism alone reveals a striking contrast. It has no supernatural foundation of faith, no revealed scriptures which cannot err, no belief in the eternity of the soul, no set of highly imaginative and allegorical dogmas. It has no real prayer, no real clergy, no real form of worship, and it is a misnomer to call it a religion. Intellectual conviction is the cornerstone of Buddhism, and it is this quality which differentiates it most from all other religions. Faith is in Buddhism relegated to the background, if not actually despised, and faith is the foundation of all the great religions of the world.

But Buddhism as practiced and believed by the majority of its followers, is a Buddhism only in name, far removed from the real and pure teachings of Gautama, and has essentially become the most superstitious type of religion. In the long course of its triumphant career of progress, it has assimilated many a superstition of the people whom it has brought under its sway and has incorporated them into its system. Such has especially been the case in Tibet, where it has undergone a strange metamorphosis and has sunk to the lowest depths of idolatry. But in all the Buddhist countries superstition is quite common, especially among the unlettered,

and evils have crept into it which are a disgrace to its name. Were Buddha to come to earth and see the conditions of his followers, he would not hesitate a moment to disapprove the practices which prevail among them. It is, therefore, the duty of every lover of Buddhism to cleanse of it accretions and to restore it to its pristine purity.

The first and the most serious defect in present-day Buddhism is the character and the ignorance of its priests. With the exception of a few brilliant, cultured, and energetic men, they are unquestionably the most ignorant, superstitious, and passive creatures on the face of the earth. The vast majority of the Buddhist priests know nothing about the history of their religion, its principles, the philosophical postulates on which it is essentially based and rests, and cling to beliefs wholly foreign to the teaching of the Buddha and are more or less obnoxious to the modern mind. Such are the doctrines of heaven and hell, future punishments and rewards, which are quite alien to primitive Buddhism and are to the advanced scientific thinkers mere outgrowth of superstition, animism, and fear. The Buddhist priests ignorantly preach such absurdities and regard them as a part of their religion. About the real Buddhism they know practically nothing. For an intellectual, therefore, they have no message and are quite incapable of serving the spiritual needs of the present generation. One who has fed himself on the doctrines of modern science would pay little attention to age-old traditions and antiquated ideas, and he cannot but look upon their votaries with contempt and scorn. It is, therefore, of the highest importance that something must be done and done soon to educate the future would-be Buddhist priests and thus to eliminate the serious evil from Buddhism. This can be accomplished by giving them a sound training in their own religion, in the history and science of comparative religion, in modern science and philosophy. Why not convert Buddhist monasteries into colleges and universities, and make them a centre of learning and a source of producing adequate and competent Buddhist leadership? It is an irony of fate that while in earlier times Buddhist monasteries were intellectual centres and produced great scholars and thinkers like Nagasena, Buddhgosha, Hiuen Tsang, who have left an indelible impression upon the life and institutions of the ages, at present they are the hotbed of superstition and are filled with lazy, worthless, and corrupt priests and monks. Let far-sighted Buddhists awake to this evil and remedy the situation by taking the whole matter into their hands.

The second great defect in present-day Buddhism is monasticism. This has been one of its great curses and a source of weakness. It was one of the most important causes of its disappearance from the land of its birth. Monasticism

has been a great evil from which human society has suffered. It draws away men and women, often of keen intelligence, from active life, deprives society of their services and thus seriously hinders its progress and development. It breeds a class of parasites which subsists on the produce of others and leads to corruption in morals and decency. Such has been the case with Christian, Muhammedan, Hindu, and Buddhist monasticism. In Protestant Christian countries it is now almost abolished and the monks and nuns are deprived of their rights and privileges. But in Catholic Christian countries it still persists and is an enormous obstacle in the path of their progress. Turkey has swept the whole monkish system and by a single stroke of the pen has abolished the dervish orders. But the Buddhists have yet shown no signs of doing away with this evil, and no voice of protest is raised against it. In Tibet monks and nuns are said to be two-thirds of the population; immorality and corruption is rife among them. In China, Burma, and in all the Buddhist countries their number is considerable and they are proving to be a great economic burden on society. Monasticism must be abolished if Buddhism has to hold its own against the onslaughts of industrial civilization. If Buddhist leaders do not take steps to do away with it, reformers will be compelled to assume a hostile and destructive attitude towards Buddhism itself.

The third serious evil, which is prevalent in Buddhism and calls for radical reform, is idolatry. It is a shame that in all the Buddhist countries images of Buddha are worshipped and idols are placed in Buddhist temples, which receive the homage of believers. Buddha never wished that his followers should deify him and worship his name. I of course do not mean that Buddhists are more idolatrous than the followers of other religions. Mohammedans bow before the tombs of Mohammand and their saints, the Christians have their idols of Mary, and the Hindus worship numerous images personifying One Supreme Being. Even the worship of God to the Buddhists as it is to the Western freethinkers is a mere idolatry, for to them God is an outgrowth of animism, superstition, and fear. God, according to them, has no absolute existence whatever and is a mere psychological illusion. Only the ignorance of man has invented a divine Creator. No trace of him can be found in the realm of experience. No revelation of senses and science reveals his existence. According to this view Buddhists are far less idolatrous than the members of other religions. They worship Buddha, who consecrated his whole life to the service of humanity and to the rationalistic investigation of truth, rescued mankind from the trammels of error and guilt, and proclaimed the most advanced system of

ethics, which the world has ever seen. It must also be conceded that the deification of Buddha is the natural result of the moral and intellectural greatness of a seer whose purity of life and profound wisdom has never been equalled. The great scientific truths that man has no knowledge of the Supreme and Absolute Being and that soul is a mere bundle of sensations and ideas, were long ago taught by Buddha. He formulated the monistic theory of the universe twenty-five centuries ago and maintained that the totality of things is controlled by an irrefragable and immutable law of causation. He it was who first vehemently asserted the dignity of man and repulsed with all the force at his command the old order of ethics, which attributed the principles of morality to divine will and curbed the human will by the ordinances of God. He it was who first announced that salvation can be attained by one's own efforts and showed to the world that man can be a creator of morals and spiritual values and defy that so-called God and gods. It is perfectly natural that his followers should have deified him and invested him with all the paraphernalia of supernatural powers. Even the highly cultured Europeans who have gone over to Buddhism from Christianity do not feel any shame in consecrating the worship of Buddha. Philosophers and poets like Schopenhauer and Kinkel worshipped at his shrine. The former went so far in his devotion to the Prince-Philosopher that he kept his big statue on the table and looked at it with almost superstitious reverence. No sensible person would denounce the great German thinker with the stigma of idolatry. But as idolatry is essentially un-Buddhistic and is looked down upon by advanced thinkers it must be abolished and Buddhism must be extricated from its corrupting influence.

The fourth great and the most dangerous defect of Buddhism is its ahimsaism. This fatal and demoralizing doctrine has emasculated the Indian people and has reduced them to the present condition of servitude and slavery. Though there were other causes which made India a prey to foreign invaders, it was this mischievous cult of non-killing which contributed most to her downfall. It derided the military virtues and undermined the fighting spirit of the Indian people. It must at once be admitted that this demoralizing doctrine did not originate with Buddhism, as wrongly supposed by many, but was preached and practiced long before Buddha's time. The man who erected it into a religion was that degenerate, Mahavira, the founder of Jainism. His followers have been and are the curse of India, and it is they who breed infectious diseases by preserving the lower forms of animal life such as rats. Suppose India were to fight in the near future for freeing herself from the clutches of foreign yoke, is there any hope that Jains and mischievous ahimsatists will

play any part in her noble cause? Only a fool would think of such a possibility. Then why not bury this mischief which produces such dire results and is an enemy of patriotism? What would have happened had Japan practiced ahimsa in her dealings with the Western Powers? She would certainly have lost her independence and could not have occupied the proud position in the councils of the nations which she is enjoying today. It was sword that brought the haughty Czar to his reason and checked the tide of European imperialism. It is physical force that counts most in international politics. There is nothing in this world but centres of force in constant evolution, in unceasing action and reaction on each other. The will to power, to ever increasing power, and to subject to its dominion an ever increasing energy, is the fundamental fact of the life of the universe. The doctrine of ahimsa is wholly opposed to the teaching of the theory of evolution. Darwinism teaches us that if the certain lower forms of species were allowed to multiply, the earth would soon be overcrowded and the resources of subsistence would be exhausted. Let Buddhism repudiate this demoralizing and scientific obsurantism and incorporate in its system the teaching of science.

These are some of the defects in present day Buddhism which must be eliminated, if it has to commend itself to the civilization of the twentieth century. That religion is doomed which does not adapt itself to the changing conditions of the times and does not conform to the intellectual standards of the present age. The doctrines of heaven and hell, rewards and punishments, and indeed all the paraphernalia of theology were good when men were needed to be taught as children. They have been transcended by human mind and have been left behind. They are more or less repulsive to the modern mind and an anachronism in our age of enlightenment and progress. Let Buddhism return to the original teaching of the Founder and assimilate what is best in modern thought. Then and then only it will be fulfilling its sacred mission and will be able to serve the religious and spiritual needs of mankind.

DALJIT SINGH SADHARIA

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# DOLLAR OR KULTUR?

## (Triumph of Evangelization over Civilization)

It seems that the pendulum has begun to swing another way in China for the American Protestant missionaries after the Cantonese Bolshevic Nationalists started their revolutionary advance toward the military Northerners. Everything militaristic or capitalistic, irrespective of foreign or home origin, came amiss to ultra-Young China which was baptised by Soviet Russia with the Red Gospel. China once a sheep for American Protestants, has turned out to be a wolf. Hence the unprecedented exodus of these American missionary workers of late from China, which was once believed, as a certain American boastfully professed, "won for Christ in this generation."

Then what does the present wholesale retreat of these American religious teachers from China mean? Does it signify their defeat by the Bolshevic Chinese Nationalists? To these we might simply answer: there is every sign of the decline of "American" Christianity, which aims at civilizing China rather than evangelizing or Christianizing her people. Civilization or jazzfication rather than evangelization of the Chinese—this is surely the main cause and root of failure and defeat of American Protestant missionaries in China.

Before we proceed to explain the reason for the decline of "American" Christianity in China, let us reflect very briefly upon the ups and downs of the foreign religions imported into China in the past centuries.

It is true that Buddhism, after its first introduction into China in 65 A.D. in any extensive way, suffered a severe persecution by the Chinese which almost amounted to its eclipse. This persecution was the result of its exoticism and of religious blindness of the great mass of the Chinese population who wallowed in the fool's paradise for many peaceful centuries past. By 335 A.D., however, the new religion gained such a strong hold on the Chinese minds that the Emperor of the time issued a decree of complete religious toleration, even going so far as to allow his people for the first time to enter the Buddhist priesthood.

In 845, the Taoists succeeded in bringing about a terrible persecution of the Buddhists, when, it is so believed, about 4,600 monasteries were destroyed and 260,000 monks and nuns were compelled to return to civil life. This was one of the very few instances of religious persecution in Chinese history, and may be compared to the Boxer uprising in 1900—1901. The effort of the persecutors in each case was short-lived and was followed by a reaction, because up to that time, Buddhism, pure and simple, was planted so deeply in the innermost heart of the great mass of the Chinese that it became the daily bread to

their soul.

So far as Buddhism and Buddhists at that time were concerned, relations between China and Korea, Japan and other Asiatic countries were very close and friendly, as the Buddhist propaganda in those days was simply limited to the pure religious field of enlightenment of the soul, being centered on the spread of "Kultur" without any ulterior motives. There can be no doubt that the religious fellowship established between India and China was one of the chief, if not the chief, means of opening up intercourse between China and the outside world, viz., Korea and Japan.

In short, Buddhism worked for its own reward; it worked for the salvation of individuals; it served humanity for the emancipation of the very soul of mankind even in international intercourse amongst Asiatic countries. Hence the glory that is Buddhism in the present-day China.

Now what was the general aspect of Mohammedanism in ancient China? To religious enthusiasm, in the first place, is also due another movement that has affected the life of China. In the early days of the Moslem faith, China was marked out as a land to be won for Allah. About the end of the seventh century there seems to have been an attempt to reach China with a military expedition in the interests of Islam, but this failed. Through commercial approaches in the south, the faith began to influence Canton; but little progress seems to have been made during the Tang dynasty. It was not until the beginning of the 13th century that, during the Mongol dynasty, there was a large influx of Arab traders who brought their religion with them. But it can not be said that Mohammedanism has exerted any considerable influence upon Chinese thought or customs, except in a few provinces, notably, Kansu. In fact it failed to take root in the soil of China because of its ulterior purposes.

So much for the ups and downs of Buddhism and Mohammedanism in China. Let us now hasten to see a comparatively new vista of Christianity, inclusive both of Catholicism and Protestantism.

From the glorious days of the Manchus down to the present rotten Republican regime, Catholicism and Protestantism blossomed in full bloom in spite of persecutions carried out time and again by conservative Chinese. It is a pity that Christianity was very often "used" by the Westerners for the realization of their imperialistic designs, which led to anti-Christian movements in China. To go no farther back than 1860, French zealots, drawing up the Chinese translation of the treaty of peace between the French and Manchu Governments, inserted the provision allowing missionaries to buy land in every part of the Chinese territory, and by the "most favoured nation clause," other foreign countries never failed to get benefit. This was the first expression of the imperialistic motives of the European nations. But France,

the author of this "original sin" to the virgin soil of China, after good repentance, wisely dropped the "blood and iron" policy in religious dealings with the tottering Empire. It is true that Roman Catholics have hospitals, seminaries, kindergartens beside churches, which often serve as tentacles of imperialistic designs in China, but they seem to be more interested in the infusion of the Latin culture into the Chinese soul than expand their national interests in the Chinese market. Thus it makes a striking contrast to American Protestant missionaries, who have been ostracised, bag and baggage, from the revolutionary hell of China, while Catholics in China do not suffer, if any, from the present upheaval of Bolshevic Nationalists so heavily as Protestants, because of the fact that the French fathers had hithertofore attached greater importance to the advancement of their cultural influence than to their political or economic penetration.

As to the present predicament into which "American" Christianity has been driven, it may be safely said that American missionary workers in China have reaped what they sowed. It is a pity that, with the advent of Young China, the "Kingdom of God" established in China by the American Protestants has turned out to be a house built on quicksand.

American Protestant missionaries in China, with some exceptions, who generally misunderstand that it is an integral part of their evangelical propaganda to advance the material interests of their country, are not only hated by Young China, but are also disliked by the sober-minded Christians in their native land.

A few years ago, Young China organized a nation-wide anti-Christian league and declared the following: "Christianity is to stop right now, so far as it is the wedge of foreign influence into our country by foreign money or organization, controlled by foreign personnel and backed by foreign guns. Christianity will have an opportunity in our new China, so far as it is a teaching relying purely on intellectual or spiritual conviction."

Now we can picture to ourselves that this Young China will be greatly rejoiced to hear the Rev. G. B. Winrod, who stated, on the occasion of the ninth convention of the World Christian Fundamentalists Association that the spread of modernism was largely responsible for the present deplorable conditions in China. According to him, the great denominations and the Northern Baptists as well have sent out to China and other countries missionary workers and educationists who have been imbued with modern ideas and who have been taught the evolution theory. "The result is," he continued, "that they have taught nationalism rather than pure doctrine of Christianity; the result is that the Chinese have tossed them out. What we believe and always have believed is that it is the duty of religious workers to teach evangelization exclusively. Civilization is a mere product.

Religionize the world first is our idea. Let civilization come second. It is this idea of trying to civilize the world rather than evangelize it, which has cost us so dear. It is this false idea of the real object of religion, this modern idea, which caused the fall of the inter-church movement, which has brought into dispute the Federal Council of Churches, which has utterly failed in its purpose of furthering religion, and which threatens still further loss of Christian prestige." He further emphasized that it was this idea that had been backed by John D. Rockefeller Jr. and other big men. So far as he learned, the Rockefellers never advanced funds to any institution which was not of a modernistic character or which did not turn modernistic after the donation was accepted.

Under such circumstances, it will be easy to understand the reason for the decline of "American" Christianity in China. It is simply plain that Dollar is not almighty, while Kultur seems to be ever green in the fat soil of China. There is the triumph of evangelization over civilization.

M. TABA.

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## SELF-RELIANCE

*Immortal bliss is not attained*
*By faith in gods on high,*
*Nor may perfection here be gained*
*By prayer or fervent sigh.*

*The ego born of sense-desire*
*Discard and thou shalt see*
*The higher Self revealed within*
*In power and purity.*

*On this true Self with faith rely*
*And ever watchful be*
*From sin and every evil trend*
*Thy mind and heart to free,*

*Then love and wisdom, joy and light*
*Within thine heart shall grow;*
*Nirvana's bliss thou here shalt taste*
*And full perfection know.*

A. R. ZORN.

# THE NIKKO SHRINE

"I need not hear anything about Nikko," will say any foreign resident in Japan, "I know everything about the Nikko Shrine. I have already seen it with my own eyes, and have heard and read about it quite enough." Professor Cho Hiraidzumi of the Imperial University of Tokyo says, however, that most of the stories told and written about the famous shrine at Nikko are grossly mistaken.

Strictly speaking the history of the Nikko Shrine, or temple, dates back to the year 790 (A.D.), when the priest Shodo opened Mount Nantai of the Nikko range for the first time after strenuous efforts of sixteen years. Many interesting stories are told of the temple of Nikko of the pre-Tokugawa ages extending over about eight hundred years. But, in this article, I put aside all those old stories, for the world is only interested in the gorgeous and magnificent shrine which was built by the Third Shogun Tokugawa Iyemitsu in the era of Kanyei and is now an object of admiration with the world's tourists visiting Japan. The numerous records, histories, guide-books relative to Nikko and its shrine agree in saying:—(1)—The construction of the present Nikko Shrine was started in the first year of Kanyei (1624) and was completed in the thirteenth or fourteenth year of the same period; (2)—The expenses needed for the work were collected from the feudal lords of all provinces; (3)—Those feudal lords made liberal contributions in the form of labour and Buddhist and Shinto paraphernaria in addition to the money they were required to give; (4)—The aim of the third Shogun Iyemitsu in starting such costly construction was to deprive the feudal lords of their money, so that they might no longer rise in revolt against the Tokugawa Government.

There is very little doubt about the fact that the present shrine of Nikko was completed in April of the thirteenth year of Kanyei (1636), for most of the old records relative to it are at one in this regard. But, as to the time when the work was started, there is no other records than the five official papers issued in January, February, and March of the *first year of Kanyei* (1624) by the Rojiu (the State Ministers), Akimoto Yasutomo and Matsudaira Masatsuna, who are believed to have supervised the work together with Akimoto Yasutomo. Now, the first and second of those five papers are dated the twenty-first of January of the first year of Kanyei, the third, the sixth day of February of the same year, the fourth, the first day of March of the same year, and the last one, the thirteenth day of the same month of the same year. Those letters are of peculiar interest to any student of the history of the

Nikko Shrine, but they are too long to be quoted here in full. So, I give in the following paragraph some important parts of the Rojiu's official notice (the third of the five papers stated above), which reads:—"The Shogunate Government is starting the reconstruction of the Nikko Temple in March this year. The inhabiants along the main road connecting Yedo and Nikko are requested to give every facility to the officials and workmen, who travel to and from Nikko in connection with the work. All the people in Nikko, including the priests of the Nikko Temple, shall obey orders of Matsudaira Masatsuna and Akimoto Yasutomo, who will supervise the work of reconstruction....." The fourth of the five papers stated above is signed by Akimoto Yasutomo and Matsudaira Masatsuna as supervisors of the work, and reads as follows:—"All the workmen shall deem it their honour that they are given the chance to reciprocate the great favour of Shogun by participating in the reconstruction of the Nikko Temple. So they must sacrifice all personal wishes and interests and work day and night to finish the work with the least possible delay. The three hundred and twenty-one carpenters shall divide themselves into three parties of one hundred and seven men each; the one hundred and twenty-five sculptors and masons into five parties of twenty-five men each, while the painters shall see to it that at least twenty-five of them are always attending the the office of Akimoto Yasutomo to wait orders. Every workman shall have a holiday every seven days....." By the way, the word "reconstruction" is used in those papers, but Iyemitsu used none of the materials of the old temple which was built in the third year of Genna, 1617, by his father Hidetada. In the face of those papers signed by the Rojiu, and the two supervisors of the great construction work, it appears quite unreasonable to entertain any doubt as to the time when the work was started. The other day, I bought at Ginza the latest edition of a guidebook compiled by the Railway Department titled the "Kamimoude" or "A Pilgrimage to the Shrines and Temples. "In this book it is clearly stated that the great construction work by the Third Shogun Iyemitsu took over ten years for its completion, and all the feudal lords contributed toward the work considerable sums of money, labour and various articles of the Shinto and Buddhist paraphernaria. This shows that quite a number of the historians and scholars of Japan still believe in the five old papers mentioned in the foregoing paragraphs. Professor Hiraidzumi of the Imperial University of Tokyo, however, declares that:—(1)—The great construction work of the Nikko Temple by Iyemitsu was started in November of the eleventh year of Kanyei (1634) and finished in April of the thirteenth year of the same period. The work required

only one and half a year for its completion; (2)—The Shogunate Government paid all the expenses required for the construction. It cost the Government 568,000 *ryo* of gold and 1,000 *koku* of rice (Note: One *ryo* of gold of those old days is equal to about 24 *yen* of to-day in the value of its gold, and about 40 *yen* in its purchasing power); (3)—None of the feudal lords made any contribution towards the expenses, either in money or in the form of labour and the Buddhist and Shinto papaphernaria; (4)—It was simply his profound respect for his grandfather Iyeyasu, that motivated Iyemitsu to carry out such gigantic construction work; no political reason whatever was in his consideration. As to the five old papers stated above, which are regarded by many of the historians of this country as the only authoritative data about the time when the great reconstruction work was started, Professor Hiraidzumi says that they are forgeries, because:—(a)—It was on the first day of March, 1624, that the Emperor Gomidzunowo at Kyoto ordained that the name of the age should be changed to Kanyei, and the Yedo Government was informed of the change a few days later. Therefore, the first, second third and fourth of those five old papers should have been dated such and such day of the tenth year of Genna"; (b)—Those who believe in the five old papers may say that the mistake in the name of the era should not interfere in the authority of the information therein for the mistake is perhaps due to the carelessness of those who copied the papers afterward. The grammar and wording of those papers are, however, entirely different from those of the Genna and Kanyei periods; (c)—In the Kanyei-Choshu-Shokafu (The History of Various Daimio, compiled in the period of Kansei—1789-1800), many stories are told of the great construction work by Iyemitsu, but not a single line is found in it relative to Matsudaira Masatsuna, endorsing the fact that Masatsuna had been dismissed from the public services for one year ending May of the twelfth year of Kanyei (1635) and had nothing to do with the great construction work in question; (d)—Akimoto Yasutomo, the other supervisor of the great construction work was in Osaka in the first year of Kanyei (1624) in connection with the repair work of the famous castle of Osaka, and in the third year of Kanyei he accompanied the retired Shogun Hidetada to Kyoto. This proves that he was never appointed as a supervisor of the construction work in the first year of Kanyei; (e)—According to the Kansei-Choshu-Shokafu, Sato Tsugunari and Nagasaki Motomichi were appointed supervisors of the repair work of the Nikko Temple on the 20th day of June of the eight year of Kanyei, eloquently telling the fact that the great construction work by Iyemitsu had not been started yet at that time. "Then, when the con-

struction of the present Nikko Shrine was started in fact?" is the question we have to solve now. Professor Hiraidzumi says in this connection that, it was in the eleventh year of Kanyei that Iyemitsu thought of the construction work. For, during that year, Iyemitsu had various temples and shrines repaired or reconstructed. For instance, the Jyodo Temple of Shinagawa, the Gongen Shrine of Oji and the Shinmei Shrine of Shiba were repaired between March and August of that year, while the Fudo Temple of Meguro, the Hachiman Shrine of Iigura, Azabu, the Shognate Mausoleum in the Zojyo Temple of Shiba and a few other shrines and temples in the neighbouring provinces of Yedo were reconstructed. "It is impossible," says Professor Hiraidzumi, "that Iyemitsu, who had profound respect for his grandfather Iyeyasu, should have neglected the Nikko Shrine, while paying so much attention to many other shrines and temples, with which he had no close relations." And, in support of his opinion, the professor refers us to the Nikkozan Kyuki (the Old Records of the Nikko Shrine), and the Ryueihikan-Tsuika (The Supplementary Volume of the Secret History of the Household of the Tokugawas); in both of which there is a paragraph reading:—On the seventeenth day of the eleventh month of the eleventh year of Kanyei (1634), they started the construction of a beautiful temple in the castle of Yedo in order to enshrine in it the spirit of Gongen (Iyeyasu) until the completion of the Nikko Temple." The Ryueihikan-Tsuika says also that the temporary temple in the castle of Yedo was completed in May of the next year (1635). "If we consider the fact," says Professor Hiraidzumi, "that from the old days up to the present, the construction of such temporary shrines has always preceded the reconstruction of every Shinto and Buddhist temple in Japan, there is no doubt that Iyemitsu had already entertained the plan for the great construction work at the end of the previous year, i.e. the eleventh year of Kanyei (1634)." And the work was finished in April of the thirteenth year of Kanyei (1636). As to the amount of expenditure, Dr. Yoshimatsu Hagino says that it was in excess of 700,000 *ryo* of gold, while several other historians say above 800,000 *ryo*. Professor Hiraidzumi declares, however, that it was exactly 568,000 *ryo* of gold, besides one thousand *koku* of rice. He says with authority that he read the detailed paper signed by Akimoto Yasutomo, the supervisor of the great construction work of the Nikko Shrine in question, showing every item of the expenditure. Five hundred sixty-eight thousand *ryo* of gold (about 25,000,000 *yen* of to-day in its purchasing power) was by no means a small sum of money, but the Shogunate Government was at that time at its zenith in its financial condition. It

had an enormous amount of revenue, besides Iyemitsu had in his special coffer 1,030,000 *ryo* in gold and silver, which had been bequeathed to him by Iyeyasu. (Note: Iyeyasu left behind him about two million *ryo* of money, of which about one half was given to the Gosanke—the three Daimio of the blood.) So Iyemitsu had no need of help from his vassals, i.e. the feudal lords of various provinces. Many old records say that all the feudal lords contributed huge garden-lanterns of stone and bronze, trees, stone-gates, towers, pagodas, and many other costly articles in order to please Shogun Iyemitsu. "These records are entirely groundless," says Professor Hiraidzumi, "as far as the great construction work in question is concerned. For example, of the one hundred and twenty-five garden-lanterns in the premises of the Nikko Shrine, eighty-one were contributed in the third year of Genna (1617) when the mausoleum of Iyeyasu was built in Nikko for the first time; two in the fourth year of Genna; three in the eighth year of Genna; one in the first year of Kanyei; four in the ninth year of Kanyei; two in the seventeenth year of Kanyei; twelve in the eighteenth year of Kanyei, and the remaining ones in much later years. The huge *torii* of granite leading to the front gate of the Shrine was given by Kuroda Nagamasa, lord of Chikuzen, in the fourth year of Genna, while the well-known avenue of the noble cryptomerias between Fubasami and Nikko was contributed by Matsudaira Masatsuna in the first year of Keian (1648) when he was ordered to supervise the repair work of a small shrine attached to the main temple. There are many other things contributed to the shrine by the feudal lords of all provinces, but they were all contributed before or after the great construction work in question, with the only exception of the peculiar metalic lantern given by the Dutch Government on the seventeenth day of April of the thirteenth year of Kanyei." Dr. Chuta Itoh, one of the highest authorities on Japanese architecture, says that except the famous avenue of cryptomerias and some of the huge stones, all the woods and rocks around the premises of the Nikko Shrine had existed from the pre-Tokugawa days, for the Shrine is so constructed as to meet the natural arrangement of those woods and rocks, instead of controlling the arrangement of those natural objects. As to the reason why Iyemitsu did not ask the help of the feudal lords, who were only too willing to be of any service to him, Professor Hiraidzumi gives us an interesting explanation. When a boy, Iyemitsu was not in the favour of his father Hidetada, who wanted to give the exalted post of Shogun to his second son Kunichiyo, and, but for the strict order of Iyeyasu to the contrary, he would have become a Daimio under his younger brother. So his respect and love towards his mighty grand-

father was rather abnormal, and when Iyeyasu died and was deified, he even believed that the spirit of his grandfather was always with him, and had the absolute control over his fate. His lengthy prayer, which was recited by his governess Kasugano-Tsubonè in the seventeenth year of Kanyei before the mausoleum of Iyeyasu at Nikko, shows that Iyemitsu had been often cured of dangerous diseases by simply seeing his grandfather in dreams. "It is certain that," says Professor Hiraidzumi, "his profound love and respect for Iyeyasu did not allow him to ask the help of others in the construction of the shrine exclusively dedicated to his beloved and respected grandfather." As to the widely accepted opinion that Iyemitsu built the gorgeous shrine with the purpose of impoverishing the feudal lords, the professor declares, "such opinion is a great insult to the religious sentiment of the Japanese people, who is one of the most religious nations of the world."

KYOHEI YAMAMOTO.

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## MY NIGHT LAMP

*My night lamp is an humble companion of the desert,*

*I feel well in its trembling prayerful silence when the night without my love comes falling upon me like a black shroud as if to extinguish the lamp of my heart.*

*The bright friendly face burning in the gloom soothes my lonely watch over myself as the stars but witness my fate on earth.*

PURAN SINGH.

# ANECDOTES OF EMINENT BUDDHIST PRIESTS

### I. Integrity of Gensa

GENSA was the head priest of the Kogenin Temple of Kyoto, who lived toward the end of the Yedo Period. He had a keen dislike to worldly things. So he had a small sitting room built besides the temple, and never saw the parishioners except on important business. He left everything about the temple to the care of a servant. Many years passed, and the temple was so damaged owing to the attack of weather that a big repair work became necessary to protect the paraphernaria of his temple from wind and rain. The leading parishioners called on Gensa one day and asked him to let them repair the temple. "I accept your kind offer with thanks," said Gensa, "as for the expenditure needed, however, I think I have enough." So saying, Gensa took out from a drawer under the image of Buddha the money given him by the parishioners in the past, which he had been saving. The parishoners who had regarded Gensa as a lazy and greedy priest were greatly ashamed.

### II. Daigan and an Armed Robber

Daigan, who was the head priest of a Kyoto temple, was a good friend of the patriotic historian Rai Sanyo, author of the Nihon Gaishi (History of Japan), which is still read by young men all over Japan. One summer night, when Daigan was reading a book alone in his temple, an armed robber broke into his room and demanded money, threatening him with a sword in hand. Daigan took out his purse from one of his sleeves, threw it to the robber, saying, "Take it" and again set to reading, entirely disregarding the presence of the robber. But, as the robber was about to slip out of the temple, Daigan shouted to him, "Wait a minute, Mr. Robber." The robber was taken aback, his knees smote together, and he turned his eyes to the priest and asked, "What can I do for you, my reverend sir?" "Nothing, but don't forget to close the doors tight, for robbers are very active of late." Daigan laughed heartily and again continued his reading. Soon after this robber, who was one of the most audacious ruffians of those days, was caught by the local police. Before the Yoriki, judge of the preliminary court of the Yedo days, the robber said that he had never been so much frightened in his life as by that priest.

### III. Priest Knowing Time of His Death

In his declining years, Fugai Osho settled himself down in Ishioka of Kanasashi Village of Sagami Province, where he spent his time in reading and giving services for the villagers. One day he gave three hundred *mon* to a few peasants in the neighbourhood, and ordered a pit to be dug in the ground. When the pit was dug, Fugai jumped into it, and ordered himself to be buried at once.

The peasants of course hesitated to do so. Seeing the peasants would not easily comply with his request, Fugai shouted in a loud voice; "Be quick, I am dying." So the peasants threw a little loosen earth over his body, when to their surprise, Fugai ceased to breath, and calmly passed away.

### IV. Gessen the Beggar

Once there lived in the province of Ise a Jodo priest named Gessen. He was skilled in the art of painting, but loved money so much that he was called Gessen the Beggar. If for money, he would paint anytime and for anybody. A geisha girl in the town of Yamada heard of the avarice of Gessen, and with the intention of insulting him, asked a picture to be painted on a sheet of silk. Gessen complied with the request with his usual alacrity, and in a few days visited the geisha girl with the picture ordered. The girl called Gessen to the room where she was drinking *sake* with her patrons. "Have you brought in the picture which I ordered the other day?" asked the girl without due ceremony. "Yes, madam," replied Gessen without minding the rudeness of her manner, "I have brought the picture with me to be delivered on payment any moment." The girl threw a scornful glance at the avaricious priest, and, giving him a few pieces of gold, said, "Now Rev. Gessen, I want to make a kneeling cushion of the silk with your picture. Will you please spread the picture before me?" "All right, madam;" so saying, Gessen spread the picture before the geisha, who with no more ceremony sat on the picture, and said to him, "You see your picture is thus insulted under the feet of a woman of dishonourable occupation. Yet you only appears to be pleased to earn money. I have never known anybody more contemptible than you. You greedy fellow!" Gessen, however, only bowed before her to thank for the money, and left her saying that his service was at her disposal anytime. The story soon spread all over the province. Ike Taiga, the best painter in those days, heard how his friend Gessen was put to great shame by a woman of dishonourable occupation, and hastened to Yamada to see Gessen. "Will you please," said Ike to Gessen with tears in his eyes, "will you please amend your way? I cannot see why you need money so greedily." "I must be greedy and avaricious," answered Gessen not a bit disturbed. "I need money for three reasons. Firstly I have to save the famine sufferers in the country districts of Ise Province, for which cause I have deposited 500 *ryo* of gold with the magistrate of Yamada already. Secondly, I must have some roads leading to the Great Shrine of Ise repaired, for which work I have already given all the money I have saved up to the present. Lastly, I must have my temple repaired, because my teacher, who was the head priest of the temple until his death several years ago, had always been worrying

himself about it." Tears rolled down the cheeks of Taiga, who, bowing his head, asked the pardon of his friend Gessen, saying, "I could not understand the mind of a sage."

### V. Poverty is Best Friend

When Rev. Ikei, who was the head priest of the famous Banshoji of Nagoya in the Yedo Period, was still a young man, a physiognomist told him that he could never become rich. "Thank heaven;" said Ikei, "I am determined to become a follower of Buddha, for poverty is the best friend of a Buddhist." Ikei was right. He was poor throughout his life, but in later days commanded the respect of many people of high posts, including the Feudal Lord of Kii Province.

### VI. Shoki-Zenji

At the beginning of the Tensho era (1573-1581), Oda Nobunaga besieged the Erinji Temple of Kai Province, because the priests of the temple had prayed for the victory of Takeda Katsuyori, the Lord of Kai, while he was at war with Nobunaga. Though a great general, Nobunaga had in his disposition a great deal of cruelty; he drove all the priests to the top of the second storied gate of the temple, and set it on fire. Most of the priests yelled and screamed in pain. Kaisen Shoki-Zenji, head priest of the temple, however, was entirely indifferent to the impending death and the frightful heat of the enveloping flames. At last his clothes caught fire. One of the retainers of Nobunaga, who had set the storied gate on fire, challenged him saying, "Now Rev. Kaisen, you must be comfortably warm there." Kaisen smiled pleasantly and said, "Fire is cool too, now that I have stopped all my bodily senses." And he was burnt to death without showing any sign of pain.

M. MITA.

# LETTERS TO THE EDITOR

## TRANS-ATLANTIC FLIGHTS

OUR valued correspondent, Dr. H. L. Hukill, in her latest South California Letter writes:—

We are trying to sow seeds of internationality and think in terms of internationalism, adjusting our view-point to become so broad that it will quickly grasp the working of the minds of all races and all peoples, that we may live and work with them through the brotherhood of nations. The strongest hand-clasp the world has felt, as a body, since the Armistice, was the thrill that lifted it above personality to catch a glimpse of the record breaking flight of a youth of twenty-five years, a United States air-mail pilot, as he crossed the Atlantic Ocean in a non-stop flight, landing safely in Paris amid the shouts of the multitudes, who gathered to welcome this bird-man, Captain Charles A. Lindbergh. A new World-beat has pulsated. Never again will our European neighbors seem thousands of miles distant, after this thirty-three and a half hours' journey by an air-pilot alone in a one-engined monoplane. Starting his cross-continent flight from San Diego, California, Captain Lindbergh flew to St. Louis, where men of far vision, captured by the courage of this youth of twenty-five summers, provided the plane in which Lindbergh plowed his way through the skies to Europe. A natural community pride caused them to name the plane "The Spirit of St. Louis," which was most aprops in this flight to the French capital.

The *Literary Digest*, quoting the New York *Evening World*, asks this question: "Is it an extravagant idea that this flight is the greatest feat of a solitary man in the records of the human race?" and answers 'We think not.'" "Here," adds the *World*, "is truly a miracle performed by a mere boy, with the fine daring and audacity of youth, and with a simplicity of action that amounts to genius and takes the imagination of millions by storm." The Cleveland *Plain Dealer*, remarking on the achievement says: "Not Alcock and Brown, who first flew from New Foundland to Ireland; not the American flyers, who girded the globe; not Byrd, who flew to the North Pole, so fired the imagination or so won the amazed admiration of all civilized peoples. Seldom in times of peace has a name mounted with such amazing speed to the topmost pinnacle of fame." Continuing the *Digest* states: "Modest to a surprising degree, Captain Lindbergh gives the greater share of the credit for his successful flight to his earth inductor compass and Wright air-cooled engine. Although alone in his tiny cockpit during the long ordeal of his great adventure, when to doze meant death, the hearts and hopes of millions were with him." "The

thought of this man alone somewhere above the Atlantic, moved a billion lips in prayer, and set the heart of the world throbbing with a braver beat," says the Albany *Evening News*, which declared "that nothing in years has brought world thought and hope to such unity as the daring of Charles Lindbergh." An unforeseen result of this exploit is the enthusiasm aroused in Europe, and especially in France. So warm and sincere is Europe's acclaim for this young flyer that correspondents are characterizing him as a "dove of peace," and "ambassador of good-will," and "anti-hate envoy," and "the ace of American diplomats." Captain Lindbergh's welcome to Paris is comparable only to that received by America's War President when the latter made his first visit to the beautiful city on the Seine, reports the Providence *Journal*. In a Consolidated Press dispatch from Washington we read: "Charles Lindbergh has done something more timely than a mere demonstration of aircraft. He has introduced a note of concord in an international situation which needed just such a touch to bring back a realization of the friendship that has in the past and should prevail between the French and the American people.

"It will be noted that Ambassador Herrich took charge of the young hero, that messages were exchanged between the President of France and the President of the United States, that Lindbergh called on the mother of one of the unfortunate French flyers, and that the "Star Spangled Banner" was sung in Paris as the Stars and Stripes were flung to the breeze. To do that is something so worth-while in international relations that its benefit cannot be measured in terms of a day or month.

"The Government here is pleased; indeed, exuberant. Diplomacy knows what it means to get a whole nation speaking in praise of an American. It reminded the French of the heroic exploits of the American troops in the war. It brought back memories of the time when Franco-American friendship was unmarred by any discussions either of bad sportsmanship or materialistic things.

"And if the effect was impressive across the Atlantic, it was equally so on this side. For the reports from France of anti-American feeling in the last two years have had their reflex on this side of the water. And this is the year when the American Legion makes its pilgrimage to France. Those who love France have been hoping that the sight of the American doughboys would revive the friendship that once existed between the French and Americans. Charles Lindbergh was a sort of advance emissary. He has done by a single stroke more to put Franco-American relations on a plane of human friendliness than the diplomats could have done in years."

### SECOND TRANS-ATLANTIC FLIGHT

Close on the heels of Captain Lindbergh came Clarence Chamberlain and Charles Levine, a

few days later, in their monoplane, Columbia, landing in Berlin, Germany, amid the loud applause of the expectant thousands gathered to give them welcome on German soil. This was an interrupted flight from Roosevelt field, New York. It was at Klinge, a little village 70 miles southeast of the capital, that the Columbia came to rest the day before in a marshy field, as the flyers were attempting to reach Berlin. Let us do homage to these brave, royal souls, who had the courage to carve their names on the pages of history for all time. They have been harbingers of peace, good-will and a better understanding between nations.

## NEWS FROM ADYAR

Dear Mr. Editor—I am writing this from Adyar, the Head-Quarters of the Theosophical Society where I am come on a holiday. My first "*News from Ceylon*" Letter appeared in your March number, but as your former correspondent Mr. Silva had written for the April number, there was no extra news I could give. I am glad to feel that it was my letter perhaps that stimulated Mr. Silva to resume his correspondence with your readers. I am gladder still because I hope to be away from Ceylon some time travelling. Just before I left Ceylon I visited some of the old Buddhist "ruins"—Dambulla, the great rock-temple built by King Valagambahu, and Sigiriya, the hill fortress built by the parricide King, Kasyapa. These places are not only of great artistic interest but they have the greatest historical importance to Buddhists. It is a pity that our Japanese co-religionists do not visit these places. The Burmese as you know come to Ceylon regularly on pilgrimage, chiefly to see the Tooth Relic, but the Japanese Buddhists seem to be quite indifferent to what Buddhist Ceylon affords the followers of Buddha. I intend to write a separate article on Dambulla and Sigiriya to a subsequent issue of the *Young East*.

By the way you will be glad to hear that both Mr. C. Robert de Zoysa and Mr. W. E. Bastian about whom I mentioned in my first letter have become subscribers of your magazine. I wish to take this opportunity to repeat what I said regarding the *Pilgrims Shelter* being built at Anuradhapura by Mr. Bastian. It would be an expression of brotherly feeling on the part of your countrymen if some of them could subscribe, in whatever small way they can, to this philanthropic work. I need hardly remind that the Ceylonese have in their small way always sympathised with Japan in times of distress. Any such contributions may be sent direct to Mr. W. E. Bastian, Colombo.

Adyar is now I believe a household word all over the civilised world. It would be quite correct to call this place, the Home of Religions. Each religion finds its temple of worship here. There is a Liberal Catholic Church, a Hindu Temple, a Parsi temple (being completed), a Jewish Synagogue (being started), and what is of interest to us Buddhists, a beautiful little Buddhist Vihara. I think the Buddhist Vihara occupies the best site of all—river on one side, a lotus-pond in front, and Col. Olcott's monument near by. The small granite image of the Buddha placed in this Vihara is one that has been found at Samath and is said to be 1300 years old. The Vihara has been erected mainly through the responsibility of Mr. C. Jinwajadasa, Vice-President of the Theosophical Society.

I hope to write a more interesting letter to your readers very soon and remain,

Yours Sincerely,

J. VIJAYATUNGA.

Adyar, *Jnne 1927*.

# NOTES

## Population of Japan Rapidly Increasing

Japan proper gained approximately 1,020,000 persons during 1926, according to preliminary figures recently announced by the Statistical Bureau of the Cabinet. The total population now exceeds 60,000,000.

"Although the final result of the census of 1926," said Mr. Shimojo, chief of the Bureau, "will not be known until a month later, the result so far obtained shows an increase of the population of the previous year's figure by 940,000. When allowance is made for the delayed reports and other irregularities, the figure may be confidently predicted to go over one million. The record increase for the past was 875,000 in 1925. The 1926 figure exceeds this by 65,700. Our statistics also show that this increase is due to the decrease of the death rate rather than the increase of births. Actually births have shown a decrease from the previous year's figure."

In view of such big gain in population, when Japan is already too densely populated to be comfortable and is confronted with a serious food problem, both the Government and thinkers are very much concerned with the problem of how to dispose of the surplus population. An official of the Home Office is credited to have said:

"The rapid increase of population is commendable because this is an indication of the great racial vitality of the Japanese, but when we face this situation in connection with the food problem, the matter assumes a very serious aspect. Emigration, colonization, the extension of the cultivated areas may be a way to mitigate the pressure under some circumstances, but certainly not ones upon which Japan can now depend for the solution of the present problem. The matter will have to be treated both from permanent and immediate standpoints. Different measures, positive and negative, will have to be adopted. Industrialization and birth control properly handled will be the most effective measure to alleviate the pressure. We are studying the situation very carefully in an attempt to find a measure most suited to the national circumstances."

We are optimistic. Hokkaido and Chosen have still much room to accommodate our excess population to the extent of ten millions and a goodly number can go to South America. As for the food problem, it can be solved by reclaiming unused land in Chosen and Manchuria, where vast areas of such land are lying idle awaiting capital and labour to be invested for exploitation. What is most needed by the Japanese to meet the situation is the spirit of enterprise and the determination to face and fight the battle of life at whatever cost. Happily our countrymen show no lack of such spirit, so that we are

confident that they will successfully deal with the population and food problems.

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## Newspapers and Magazines in Japan

If, as is often asserted, the number of periodicals published in a country is a criterion for measuring the standard of civilization attained by that country, Japan need not feel any shame, for quite a large number of such publications are issued in her domain. A census of publications shows that there are 846 daily newspapers published in Japan, with 338 weeklies and 3,729 monthlies and other regular publications. The number of regular publications has more than doubled since 1918.

Some of the daily papers published in Tokyo and Osaka can bear favourable comparison with the great papers of the West in every respect. For instance, in point of circulation the two great papers of Osaka, namely, the *Osaka Mainichi* and the *Osaka Asahi*, are said to exceed half a million each. The former is especially enterprising and issues a daily English edition and a Braille weekly. Their sister papers in Tokyo, the *Tokyo Nichi Nichi* and the *Tokyo Asahi* are also very widely read. The other great Tokyo dailies are the *Jiji*, the *Hochi*, the *Kokumin* and the *Chugai Shogyo*.

As for English language papers, there are the *Japan Advertiser* and the *Japan Times*, both published in Tokyo, the former under American management and the latter under Japanese control. Kobe has two papers, both being owned by British, the *Japan Chronicle* and the *Kobe Herald*. There are also published two English language papers in Japan's colonies, one, the *Seoul Press* published in Seoul and the other, the *Manchuria Daily News* published in Dairen. Both are owned and controlled by Japanese.

With regard to weeklies and monthlies, it is rather curious that weeklies have not so far flourished in Japan, there being published no paper like the *Spectator* or the *Satuday Evening Post*. Monthlies, however, find great favour among Japanese. The *Chuo Koron*, the *Taiyo* and the *Kaizo* are among the most important of them, while popular magazines such as *King*, the *Bungei Club*, the *Bungei Shunju* and a few others have astonishingly large numbers of readers, some claiming more than half a million. Women's magazines are also exceedingly prosperous, which fact goes a long way to show the remarkable advance made by Japanese women in recent times in regard to their education.

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## Japanese Lecturer in German University

According to a Berlin despatch of recent date, the Berlin University has appointed to lecture in the Faculty of Philosophy Professor Kazunobu Kanokogi, who is Co-director of the Japan Institute in Berlin. He will lecture during the winter term

on Japanese intellectual history. This is the first time that a German University has entrusted a Japanese savant with a course of lectures in one of its faculties. The *Deutsche Allgemeine* welcomes the University's decision as likely to foster cultural relations between Germany and Japan.

Prof. Kanokogi is one of Japan's best scholars. Not only is he a man well versed in European philosophy, he is an authority on Oriental religion, philosophy and art. He was formerly a professor in the Keio University of Tokyo. He contributed a valuable article entitled "Japanese National Spirit as Revealed in Art" to the *Young East* for November, 1926.

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## Japanese Scholar Honoured by German University

Another recent despatch from Berlin tells of a rare honour conferred on a Japanese scholar by a great German University. In effect it says that Dr. Naruhiko Sata, ex-president of the Osaka Medical College and president of the Japan-German Society, Osaka, who has lately been visiting Berlin, has been appointed honorary senator of Freiburg University in recognition of his scientific services, and work to improve German-Japanese cultural relations. It has been so far rare for a foreigner to be appointed honorary senator of the university. The present honorary senators are all scholars of world-fame.

The *Tag*, a leading Berlin daily says:—

"It was on a Saturday in June when Professor Dr. Sata of Osaka Medical College, now staying at Berlin, invited some representatives of the Berlin Press to the famous Adlon-Hotel in order to speak about German-Japanese relations. The learned Doctor of world renown was known long before the great war as one of the leading pro-German Japanese and remained German's friend even when it was rather awkward to profess such friendship openly. Professor Sata spoke in German and his mastery of the language seems marvellous, for he showed a perfection of knowledge of German thought and manners seldom found in a foreigner. Even for that reason alone we are bound to believe in his fondness for Germany. And all present were not only grateful for his hearty declarations of friendship, but for his openly pointing out the German-Japanese relations, especially the reasons which led Japan into the world-war.

"The German, as no other European, was the educator of modern Japan; but from a commercial-political point of view the constellations were less favourable, and the Briton was our superior. We may also calmly admit that German-Japanese politics before the war were not always up to date!

"The visit of Professor Sata, who has been lecturing at different universities in Germany, is not only interesting from a personal and scientific point of view, but it is also a sign that the public spirit of the Far East—tired of England—is longing for spiritual help from Germany.

"Hearty applause was given the learned professor for his interesting lecture."

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## Price of Land in Tokyo

A writer in the *Japan Times* gives in a recent issue of that paper some interesting stories concerning the phenomenal rise in price of land in Tokyo in recent times. To quote one or two of them:—

A man named Miyakichi Takaori, now dead, who was an official of the Japan Railway Company, was given a snug little

sum of money, on his giving up his position, when railways became nationalised some two decades ago. This money Takaori invested in land, not in any sense as a speculation, but to have a home of his own, in Sugamo, the northern suburb of Tokyo. The land cost him 50 *sen* a *tsubo* (6 feet square) and he paid 450 *yen* for 990 *tsubo* (1224 *tsubo* equal 1 acre) Takaori's house stood for a long time a solitary building in the centre of a large cultivated field. In 1925, shortly before he died he was approached by a land agent, who to his amazement offered 150,000 *yen* for the lot. But that did not prevent him from demanding more, and he finally struck a bargain at one hundred eighty thousand yen, clearing a profit of 179,550 *yen* on 450 *yen* in 19 years!

Another man, who bought a lot of about a third of an acre near Shinjuku station for no more than three thousand *yen* in the year of the outbreak of Russo-Japanese war, sold it for no less than 300,000 *yen* a couple of years ago. Yet the previous owner of the lot thought he got a very good price for it when he sold it for three thousand yen; for he himself gave no more than some ten *yen* and a quarter bottle of sake for it when he became its owner in 1888 or thereabout.

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## Japanese Women as Office Workers

According to an investigation recently made by the Department of Home Affairs in regard to professional girls and women in Tokyo and Osaka, only 380 girls out of a total of 8,280 from whom information was obtained, are working in order to support their relatives; 5,050 give part of their earnings to their parents; 740 receive money from their parents—whether for pocket money or in order to help out insufficient salaries is not stated—and the remaining 2,109 can spend on themselves all that they earn. In Tokyo there is scarcely any big company which does not employ women. It is said that the proportion of such professional women to men working in offices is ten to fifteen percent. Their work is mostly of a mechanical type, requiring patience and care rather than skill or initiative. The majority of women workers are typists, secretaries, bookkeepers, timekeepers and telephone operators. Women have been found quite suitable for such occupations and their wages are lower than those of men. It is sometimes feared that the feminine invasion of offices will lessen the opportunities for men. Very few women, however, retain their posts long. The majority get married after working for two or three years.

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## Pan-Pacific Clubs of Japan

It is pleasant to note that the spirit of international amity and cooperation has been and is rapidly and firmly taking root in the countries washed by the water of the Pacific. An unmistakable sign of this is that

meetings of delegates from those countries, which were held in Honolulu, Tokyo or Sydney in the past few years for the free exchange of views on scientific, educational and other subjects having bearings on the Pacific nations, were invariably successful. Especially keen is the desire of leaders of Japan to promote friendship with our neighbours. Thanks to the initiative of Mr. Alexander H. Ford of Honolulu, a social body called the Pan Pacific Club was organized in Tokyo some years ago with Prince I. Tokugawa as President and many prominent men as members. Since that time the Club has been meeting at a weekly luncheon at the Imperial Hotel. The club has proved so successful that a brother club was fromed in Osaka in April last and now another in Kyoto. Dr. Araki, President of the Kyoto Imperial University, is the President of the Kyoto organization, which has nearly two hundred members, including practically all the leaders of that city.

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## Manifesto of Chinese Buddhist Institute

Due to the political upheaval recently taking place throughout China, the work carried on by Buddhist organs in that country has been temporarily dislocated. In view of this, the Rev. Tai-sue, leader of Chinese Buddhists, has decided to start on a tour abroad for the purpose of carrying the teachings of Buddha to seekers in Europe and America. In this connection, he has published the following manifesto:—

The great universe and the infinite realm of Buddhism are only a vast sea of strife and struggle and also afford an unlimited field of spiritual culture. The reason is not because misery and happiness are two separate things but are simply caused by difference in knowledge and superstition. Ignorance and superstition breeds a life of thorns, while knowledge and understanding opens a path of roses. In order therefore to convert all sensitive beings from superstition to understanding and to transform misery to happiness, the Buddhist Canonical Institute is hereby established. The way to purify and cleanse all the corruptive practices of the past and to perfect the dawn of a new day may be briefly pointed out in four great principles, which are stated herebelow for the apprehension of all.

First, the present materialistic world of utmost extravagance and extreme competition is now about to exhaust its life and to lose its spiritual origin. So the aim of the present Institute is to convert all to the laws of Buddha and to bring about a realization of their truth in order to give happiness to the living and to lead the dead to the realm of purity, whereby the material as well as the spiritual being may receive peace and comfort.

Secondly, the present world of brutal desires and of scientific perfection of the weapons of slaughter has demonstrated the futility of politics and secular laws. The present Institute therefore, seeing this great need, aims to lay open the life-giving laws of Buddha and to expound upon the invulnerable truth of equality and fraternity so that not only the existing misery of the world may be eliminated but also eternal peace and happiness may reign.

Thirdly, it is the purpose of this Institute to make Buddhism control the masses and to make true Buddhists take on to themselves the duty of bringing knowledge to others by first gaining knowledge themselves, and realizing the present stagnancy of Buddhism and the corruption of the great majority of the Buddhist priesthood, a regeneration of Buddhistic status and stamina is aimed at in accordance with the teachings

and laws of Buddha and abreast with the times in their practical application.

Fourthly, when the status of Buddhists is made dignified and the original principles are made clear, there are yet many ways for enlightening the great mass. The present Institute therefore while in observance with changes of the times as well as the traditions of customs and manners yet aims to reform all Buddhists according to the doctrinal truth.

The above four principles set forth the aim and purpose of establishing the present Institute, and other details of the organization are stated in a separate set of By-laws and Regulations.

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## Shinto Shrines in Japan

Premier General Tanaka and his colleagues in the Cabinet are keen on reviving the patriotic spirit of the Japanese people and preserving all that is good in their manners and customs. As one of the measures for doing so, they intend to induce the people to hold festival services at Shinto shrines in a more earnest way than hitherto and also to cause the abolition or amalgamation of many smaller shrines, which are not officially recognized or are considered to stand on harmful superstition. For this purpose the Government recently carried out investigation of the Shinto shrines throughout the country and obtained the following statistical result :—

| | |
|---|---|
| Kampei or State shrines: | |
| 1st class | 58 |
| 2nd class | 25 |
| 3rd class | 5 |
| Special | 24 |
| Kokuhei or National shrines: | |
| 1st class | 6 |
| 2nd class | 46 |
| 3rd class | 26 |
| Fu or Ken (Prefectural) shrines | 857 |
| Go (Communal) shrines | 3,501 |
| Son (Village) shrines | 44,972 |
| Mukaku (Unrecognized) shrines | 63,188 |
| Total | 112,708 |

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## Plan to Make Osaka Smokeless

The city of Osaka, containing more than two million inhabitants, is the Manchester of Japan, being the industrial centre of the whole country, and as such it is a very smoky city, the chimneys of the numerous factories standing there, belching forth day and night dense columns of smoke which cover the entire city. For some time past the city authorities have been planning to make the city smokeless, appointing for that purpose an Anti-Smoke Commission. According to the *Osaka Mainichi*, the scientific end of the problem has been tackled by the City Sanitation Laboratory under the direction of Dr. Fujiwara. The results obtained by the Laboratory show that on an average the air of Osaka contained impure ingredients of 1.05 milligrams in one cubic meter and that the city yields 21 tons of smoke and soot per square mile per annum. This is much better than the showing of London in this respect, which yields 34 tons per square mile per annum. But whereas the situation in London is rapidly improving, that in Osaka is going from bad to worse. It is said that when Osaka is made smokeless, as is hoped, at least twenty million yen will be saved a year, due partly to saving in fuel and

partly to less expenditure in laundry.

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## Bible Read at Funeral of Shintoist

We have often referred to the spirit of tolerance and cooperation shown by Japanese religionists. Here is another proof of this:—

A memorial service in honor of the late Mr. Chiyu Oikawa, who was a prominent Shintoist, was held at the Buddhist Young Men's Hall, Hongo, Tokyo, on July 13. The service was promoted by Dr. Tetsujiro Inoue, Mr. Shin-ichi Imaoka and some others. Characteristic innovations as regards the service were the reading of the Bible along with Buddhist and Shinto selections and "worship together."

Could anything be of better taste?

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## Obituary of Prominent Buddhist

Not only the Buddhist circles of Japan, but her world of learning has sustained a big loss by the death of the Rev. Daito Shimaji, which took place on July 4 at his residence at Hongo, Tokyo, where he had been confined to bed for some days owing to the dilation of bronchus. The deceased was noted throughout Japan for his profound knowledge of various schools of Buddhism, especially of Tendai and Hokke Sects. For many years past, he was professor of the Toyo University of Tokyo, while giving lectures now and then at the Imperial University of Tokyo, of which he was one of the lecturers. Among the famous scholars and Buddhists of Japan, there are many who have once studied under the deceased. Having no hankering after fame, he seldom committed his views to any paper. But, if he took up his pen, he always wrote something of great value. Among the few books written by the late Rev. Shimaji, the "Sacred Books of Buddhism" and the "Translation of the Nirvana Sutra" are looked up by most of the Japanese Buddhist scholars as treasures of Buddhist knowledge. In cooperation with the late Rev. Mokurai Shimaji of the West Honganji, who was the foster father of the deceased, valuable contributions were once made by him to the study of Shinshu sect. The funeral service of Rev. Daito Shimaji was observed at the Gankyoji of his native district Morioka. Mr. Beiho Takashima, a well known scholar and Buddhist, expressed sincere regret at his premature death saying that "the Buddhist circles of Japan has lost by his death the successor to Rev. Dr. Mayeda. The loss is as lamentable as the early death of the only son of old parents." The deceased was an associate editor of the *Young East*.

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## Magazine by Imperial Princes

Japan will shortly have a monthly periodical exclusively written and edited by Imperial Princes. At the recent meetings

of some young Imperial Princes and Princesses, including Prince Chichibu and Prince Takamatsu, it was decided among them that a monthly magazine should be compiled and published as quickly as possible by them without the aid of any professional writers and journalists. It is said that Prince Chichibu, Prince Takamatsu, Prince Kan-in, Prince Fushimi, Prince Kuni and a number of young Imperial Princesses are now preparing interesting articles, and poems for the magazine. Prince Fujimaro Yamashina, who is now in the post-graduate course of the Literary Department of the Tokyo Imperial University, will be the editor-in-chief of the Imperial Magazine.

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## Public Hall in Tokyo

The construction of an ideal public hall somewhere near the centre of Tokyo City is planned among the Municipal authorities in commemoration of the Coronation to be held in the autumn of next year. In this connection, one of the Assistant Mayors, Mr. Katsu, exchanged views recently with Mr. Sekiya, Vice-Minister of the Household Department for the purpose of obtaining understanding of the authorities regarding the plan. The construction expenditure will be gathered from the public as soon as the final sanction of the authorities is granted on the scheme. In a press interview, Mr. Katsu stated that it is still a little too early to say anything definite about the said plan.

## Minor News Items

According to the *Japan Advertiser*, Dr. Sylvain Levi, of the College of France, who came to Tokyo some time ago to aid in the Franco-Japanese Cultural Association's activities, intends to publish an Anglo-French dictionary of Buddhism, the first of its kind.

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A lecture hall called the Josei Bukkyo Kaikwan, which was in course of construction in Yaraicho, Ushigome, Tokyo, has been completed and an opening ceremony was held on July 10. The building was erected by the West Hongwanji of Koyto and is intended for use as organ for propagating Buddhism among intellectual classes living in that part of the metropolis.

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A Manila despatch published by the *Osaka Mainichi* says that Tagalog, the language native to Luzon and neighboring islands, is basically related to the ancient Japanese tongue in the opinion of Dr. Takeshi Kitasato, an eminent Japanese scholar. Dr. Kitasato arrived in Manila on a visit of two months during which time he expects to examine the roots of the native dialect and discover further evidence of its relation to Japanese. He has discovered striking similarity between the script employed in the writing of Tagalog and the forms used in certain old Japanese alphabets.

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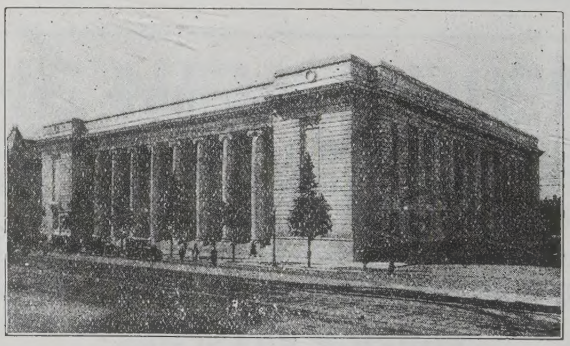

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